

7: Joest--60 [9]
116, 462, 721

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

There is a fair division of labor between Chinwan men and women. The men go hunting and fishing and make their own weapons; since feuds with other tribes are traditional among the natives, they also consider fighting as part of their work. The women cultivate the fields, fetch water, chop wood, and mash rice; they also spin and weave and do the cooking. They go with the men when they are hunting so that they can carry home the game after it has been dried out over a fire.

7: Joest--61
116, 264, 462, 574

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

If there is a guest in a Chinwan household, the women usually feed him; the woman tastes each bite herself first.

11: Haguenuer--33-34

T-3

(no date) 1929

116, 462, 562

Formosan Aborigines
Atayal

The Tayal woman works very hard. It is her task to go get the wood and the water, to cultivate the millet and sweet potatoes for the household; and it is also she who weaves the clothing. The husband fishes or goes hunting. He takes part in war expeditions and helps guard the village. However, the woman is not a slave, [34] and she is her husband's equal.

14: Tamai--96 [4]
H6, 462

J-2

(1896) 1896

Formosan Aborigines
Chin-hoan

Hunting is the chief occupation of the Tschinwan men. The women work in the fields if the weather is good, and they weave or sew clothes if it rains.

19: Guérin and Bernard--556-557 G-3 (ca. 1866) 1868
116, 304, 314, 462

Formosan Aborigines

Women are the only people entitled to exercise the profession, or really the priesthood of tattooing. They use a splinter of resinous pine, which is burning; the flame is held against a polished surface which is covered with a thick layer of a black substance. A thread is sprinkled with this stuff and then held at both ends to show what the design should be. The metallic teeth of a kind of comb are placed on this sketch, [557] and then hammer blows pound them into the skin. The first flow of blood is stanchd with a bamboo scraper, and at this moment the tattooer dips her finger into the resinous smoke and rubs it over the wound. The operation is over, the blood soon stops flowing, and the scar is an indelible blue. Most of the clans get their tattooing wood from the Kakaougan tribe, where there are forests which are unusually full of resinous products.

19: Guérin and Bernard--558 [5] G-3 (ca. 1866) 1868
116, 241, 462

Formosan Aborigines

Women do the work in the fields among the savages, and men help them when they are not hunting or taking trips.

19: Guérin and Bernard--559 [3]
116, 462, 562

G-3

(ca. 1866) 1868

Formosan Aborigines

Savage wives accompany their husbands on peaceful expeditions, but usually they stay home. They have to do the house work, and a great deal of the cultivation in the fields. The women are real companions for their husbands, and by nature they are happy and gay.

21: Asai--7 [3]

L-5

(1935-46) 1950

Formosan Aborigines

116, 224, 462

"Agriculture is carried on by the women, the men hunt. Use bows and arrows and spears for hunting. They hunt deer, pigs, fox, bear, leopards."

21: Asai--7-8
116, 462, 752, 756

L-5

(1935-46) 1950

Formosan Aborigines

"Medicine men and women do different things. The medicine women are usually very sensitive and sometimes a little insane. They cure diseases, put hexes on individual's enemies. In Bunun they are very careful not to leave hair, etc. around so that they won't have a curse put on them. In the case of serious illness, they believe the person has the soul of the [8] father or mother in them. The medicine woman gives offering to the ancestors and asks that the spirits go away. If a person has pains in distinct places, the pain is caused by an enemy, and the medicine woman must make a counter-charm to make the pain go away."

22: Wiedfeldt--15 [2]
116, 562, 462, 591, 285

F-5

(1913) 1914

Formosan Aborigines
Atayal

The man's obligation is not only to afford protection against enemies, but also to provide shelter against the rigors of the weather. Before he is married, he builds the hut and the small adjoining hut, and prepares them, which takes about four to five months. During his married life he also builds a new hut, if the old one is destroyed by termites or storms, or is used as a place of burial and hence left deserted. He makes all the woven material, from the mats which are used as curtains to the baskets to hold provisions...

The protector, among the Atayals, also becomes an archer and hunter, as well as a fisherman.

22: Wiedfeldt--16 [5]
116, 462, 562

F-5

(1913) 1914

Formosan Aborigines
Atayal

If it is a man's job to take care of protection, then it is the woman's duty to provide food and clothing.

22: Wiedfeldt--17 [3]
116, 241, 827, 462

F-5

(1913) 1914

Formosan Aborigines
Atayal

When a family has selected a piece of land, the man first pulls off or cuts off the branches of the trees on the land, so that the trees will die. The following year he burns off the dry trunks, together with the underbrush and the grass. The Atayals think it ridiculous to claim that these ashes encourage plant growth, and they find the Chinese custom of using human excrement as fertilizer repugnant. When the Formosa maple has red shoots, the woman loosens the ground with a stick or a spear and sows millet. The next year she plants mountain potatoes, or sweet potatoes and beans, and sometimes she plants millet again in the third year.

22: Wiedfeldt-18 F-5
462, 283

(1913) 1914

Formosan Aborigines
Atayal

The Atayal woman works harder at providing clothing than she does at providing food. She picks and beats the green ramie grass, soaks the sun-dried fibres in water, and beats them again. She spins the fibres into thread by walking around the stationary spindle. She weaves the fibres in a simple pattern, similar to a netting stitch. She makes them into pieces of cloth in sizes to suit the special use to which they are to be put.

22: Wiedfeldt--19 F-5
116, 593, 462, 512, 533

(1913) 1914

Formosan Aborigines
Atayal

From the economic point of view, Atayal life is based on the cooperation of man and woman in the family. Estimated exactly, the feminine contribution is greater and more essential, as is shown by the moving lament of an Atayal widower:

No woman weaves me garments,

None brings me yams,

None brings me wood,

None brings water,

None plants the fields,

None prepares the meal

For me, starving,

None cleans my hut,

None helps me.

The activities listed here, together with the usual interruptions, keep a woman busy for almost the whole day. Without interruptions, they would take up about a third of a day. A man is busy only at intervals, and is mainly concerned with building the hut and clearing the land, and he scarcely does a twentieth or a thirtieth part of what he is capable of doing.

22: Wiedfeldt--34 F-5
116, 462, 221

(1913) 1914

Formosan Aborigines
Atayal

Whether the Atayal man merely keeps himself busy, or whether he works, may be doubtful. Still, the annual clearing of the arable land should be considered a regularly recurring, conscious effort directed toward a definite and vital purpose. On the other hand, there can be no doubt that the Atayal woman really works in the economic sense of the word, with her planting, harvesting, and preparation of meals, her spinning, dyeing, and weaving. In any case, in contrast to modern conditions, the woman is more of a worker than the man.

22: Wiedfeldt--34-35 F-5
116, 462, 592

(1913) 1914

Formosan Aborigines
Atayal

Men and women never work together. Each has his or her special occupation in the household... They do not have the division of labor which is common among us today, according to which the man is active outside the house as a producer, and inside the house as a consumer, while the woman occupies herself only with the affairs of the household, but is not engaged in productive economic activity for the benefit of the household. Among the Atayals both parties have their special activities in the household, without which neither the household nor their entire existence would be possible. The man provides protection against the enemy and the weather; he makes the land fit for cultivation, makes weapons and wicker-work. [35] The woman plants and harvests, spins, and weaves the clothes, prepares food and drink. The Atayal household is thus a productive community based on the division of labor...



24: Anonymous--91 [5]
116, 462, 833, 837

U-3

(no date) 1892

Formosan Aborigines

If there is work to be done in the fields, the woman plows while the man stays at home to take care of the children. If the husband and wife cease to have intercourse, whether there are children or not, they live in promiscuity. During the warm season, one may see men and women having intercourse in the nude publicly, but adults avoid being seen by the younger people.

31: Hofmann--620

[3]

N-3

(1909) 1912

Formosan Aborigines

116, 241, 462

Tsou

Most of the natives have small fields on the slopes. I did not see any traces of agriculture near the houses; in the depressions, because of the debris washed down by the rivers, there are few places fit for cultivation. Most of the labor in the fields is done by the women. Within the tribe or tribal village, both labor and profit are regulated according to the communistic principle. Hunting and agriculture are both communal undertakings and the profit is divided equally among all; the children get the same share as the adults.

35: Collingwood--138

D-2

(1866) 1867

Formosan Aborigines

Sek-hoan

462

"Many of the younger girls were employed in spinning the thread from fibres of hemp; and the cloth was woven by the older women, in pieces about a yard and a half long and a foot broad."